

Grass Creek—St. Mary's Station.

ANPAO KIN: Kola, woyake cixi kte lo; tka, icin, nixnala' maka owancaya eyanpaha oyakihi Lelomniciyela wan unyulapi, yunkan lehanl piunkiyapi yunkan ake tokatakiya Wakantanka etkiya blihecapl kta ca oitancan unpi kte cin hana wicungluxtanpi. Omniciye opapi kin ataya wikcemna yamni sanpa topapi ye lo. Ho, henakecapi; yunkan icunhan lecel woawacin bluha; maka sitomniyan mitak ola otapi qon, ito, owicawakiyakin na Wakantanka etkiya woawacin unkiciyuhapi kin hecel kitanla wowaxake unyuhapi kta ecanmi. Wan, kola, ahitonwanpi ye! Wan, kaaiyakaptea wan el ogna ilalapi qon hel ogna unhiyupi kte con, wan kuya ena rcin naxlulxlul unrpaya-hapi, na "Hiyupi ye!" eya unceyabanpi, ca wana ho unkagitapila rcake lo. Hececel wana kitan rcin unkiyahampi, yunkan leyalaka kaaiyakaptea qon ena rcin hanpala qon okinaunkiblazapi, hecel wana unkiyahanpi na tokatakiya etonwe rcin unkinapapi, yunkan canku wan ogna tokel huicuka aya wanwicu nyakapi. Hececel ogna unkiyayapi kte con leyalaka onkeela ota xka hecel aya hunxe ca hanpala kin unglagegepi xni canke unkitakuyepi aye con ekta etonwe rcin unkiyayapi kte seca kex siba kin onkeela onaunksaksapi, ca hecel ye xni rcin unkiciktepe lo. Hececa exa inibanxni Wakan-tanka etkiya onxiunkiciyapi. Yunkan lehanl kitanla unyuwasakape lo. Heon wowiyuxkin ojula mankin na ociciyakape lo. Ho, hecel, mitakolapi, peta ile kin ohan wowaxi econqonpi, canke tuktektel unxpanpi canna igluxnaxna wowaxi econqonpi. Ho, hecel wo-waxi econqonpi exa Wakan-tanka tehan rcin onkijyapi xni; yunkan lehanl wana koxkalaka wanjigji Wakan-tanka wookarnige wicaqu. Ho, letan tokatakiya Wakantanka tawipe kir gluha okicize econqonpi kta iyececa. Hekta qon behan wan-jini rcin waunkitapi xni canke napatakiciyus mayalyaliyaya unkupi; yunkan hecel on taku xica on ohi-nyanpi kte xni iyecel wana tipi unkitawapi kin wicaxa wanyakapi kin iyokipipi kta iyecel tanyan unglahin-tapi. Yunkan, mitakuyepi, tona le wanlakapi kin unkikiciyuxkin po!

Ho, wana henala epin kta; hecel eya winorcala ca woxpila se wociciyakape lo. Ho, hecetu kta ca cantewaxteya epin kte qeyax micante kin ataya xin xni. Ho, hecel waxte xni ca eyax wowiyuxkin ojula napecigluzape lo. Nita-kuyepi wanji maka akanl onxiicila qon miye.

MR. CHAS. PUKE (Taxunke Hin Waxte.)

Nellie Oye Taninwin.

ANPAO KIN: Mitakola, tohanni wacixi xni tka lehanl iyapi kin lena omiye-

cilakin kte lo. Wikoxkalaka wan waxte ca lecala te lo. Wikoxkalaka kin he waniyetu wikcemna ehanl miniakaxtapi, na hetanhan tabenakiya waniyetu wikcemna tka ohinni Okolaki-ciye Wakan kin ognaye rcin igluha na ecel marpiyatakiya iyaye. March 6th, 1896, he anpetu kin oxtan iyayin, na tancan qon he he hanhepi kin ataya wangelag unyankapi. Tka, icin, wikoxkalaka kin he lila wacinyepica ca Okolaki-ciye kin ohinni wawokiya xkan canke lila unkokirinyanpi, na lila unkaki-eyapi. Lila wicaceye cin on mitawacin qon wagnuni selececa. Wikoxkalaka kin he lecel eciyapi Nellie Oye Taninwin

xkin na ikikcu. Ho, hecela awacanmi. Ho, ANPAO KIN tona koloyayapi kin oyasin le wanlakapi kta wacin na on blatanin. Ho, hecel wanlakapi kin wokikeappte on unyksuyapi nin ecanmi. Ho, wana henala epin kte cin heon tona. Okolaki-ciye Wakan el oyapapi kin oyasin ho waxte on napeciyuzape lo, nita-kuyepi wanji iyotan onxike cin he miye ye lo.

HENRY PEJUTALUTA.

St. Luke's Station - H. H. Bear Camp.

ANPAO KIN: Mitakola, le anpetu kin iyapi conala miyecilaotanin kta wacin. Le tiyoxpaye kin, March 9th, 1894, he-

ohinni unyksuyapi nin unkecinpi. Ho, henala epin kta. Tona le wanlakapi napeciyuzapi. Nitakola kin mawanji.

ALLEN IRON SHELL, Wikuwapi.

MANDERSON, S. D., March 4, 1896.—Rev. W. J. Cleveland, kola, ANPAO KIN wowapi waku na yuotanin waxi yunkan ecamicon xni ye lo. Yunkan kakel awableze lo; lel oyanke kin ix eya wicaxa ota hecel cantemakiyuzape lo. Iho, kola, wowapi kin le ehake cicu wo lo. Tunweni ikewicaxa wanji hecel tawicoran yeciluotanin xni tka ye lo. Oglala oyanke lel mixnala tanyan un micila ye lo kola, yunkan wicoran waxte yaotanin waxi, na wecicajuju we-xan ecamicon xni ye lo. Ho, hetan on le ehake cicu we lo. Ho, kola, le iyacu kin namaron wacin yo, tokexa onamayaron kte lo. Iyapi waxtexte hena tokayakiye xni on kola toka ota wociciyake xni ye lo. Hena'a epin kte lo. Cantewaxteya napeciyuze lo, nitakola.

FAST THUNDER.

St. John's Koxka Omniciye.

ANPAO KIN: Ake taku wanji yaotanin cixi kte. March 26 en St. John Koxka Omniciye kin apikiyapi. Koxka Omniciye kin he woope nonpa yuba xkan, wana waniyetu wikcemna nom ikiyena. Woope toka heya kin, wicoran wakan okiyapi kta; inonpa kin, maka wicoran kin en okiciyapi kte. Ho, unkan maka wicoran toope kin he ayuxtanpi kte qa Christ tokiconz, kin token waxake kte cin hecena opatapi kta e Tipi-wakan en ecena econpi kta, hecen Okodakiciye Wakan kin etanhan wicaxa nunipi kin; hen iwicaknipi kta: Wicacaje wikcemna nonpa kin dena owasin token okihika Okodakiciye wakan kin en rtanipi kte. Nakun womna nom yuhapi; Wotaniu Waxte on, wayazanka okiyapi kta on. Ho, he-nana.

THOS. W. HOFFMAN.

Marton, Minn.—St. Cornelia's Church.

ANPAO KIN: St. Cornelia's church en unyakonpi kin mitanka, Miss Emily Wabasha, ta. Qa he wi tom lehanyan woyazan yu-he qa March 15th, 1896, he otoaza ekta, 8 ape sam hanke hehan wankan epazo, qa iyohakam oniya kin atanin xni. Unkan mattheos 5 qa oehde 8, "Tona cante en ecepidan kin hena wicayawaxtepi, hena Wakantanka wanyakapi kta." Mitanka April 1st, 1878, qa hehanyan hecen waniyetu ake-xahdogan, Mr. qa Mrs. Napoleon Wabasha cincapi, Miss Emily Wabasha.

AGNES L. WABASHA.

Yankton Agency ekta, Church of the Holy Name Winyan Omniciye apikiyapi qa Wakantanka tamaga kin ed wowaxi econpi kta e oitancan unpi kte cin wicakarnigapi. Maka owancaya unpi kin, wowa inye nitawapi kin on unyksuyapi kte napeunniyuzape.

LUCY STINGER.



Mato lte Wanagi cunwintku. Ho, he ctanhan lecel waawacanmi; lila cantemaxica, yunkan Wakantanka maka kin akanl taku kage cin hena su yukan, ca maka kin el mahel iyaya canke waxte icage con he slolwaye lo, hecel iye tancan qon he Wakantanka su waxte qu kin he on etanhan iye tancan kin tepicaxni koyakin kte cin he awacanmi yunkan ake lila cantemawaxte, na iye wana marpiyata wiconi owihanke wanica ekta iyaye. Maka kin el wowntani egna unqupi, tka iye wana wowntani etanhan Wakantanka kiyu-

otokaheya waonspeiciye omniciye ica-gapi, na wana lehanl 65 henakecapi. Na Winyan Omniciye 38 henakecapi tanpi xkanpi. Ho, wana anpetu woki yuxksuye hena wana awacinpi, yunkan Christmas day el wowiyuxkin yuhapi kta ca wamnaayanpi, na wana Christmas day el wicaxa 119 henakeca canka-ga tipila wan el wowiyuxkin unyuhapi. Ho, hecel unkitakuyepi Christian yaunpi kin, le nayaronpi na wocekiye ehapi can unyksuyapi uncipi on onaronciyapi. Ciye wicunyanpi wanjina unki-yopeyapi un xni on waunxakapi xni on

ANPAO KIN.

ANPAO KIN wi iyohina, wiyawapi anpetu tokaheya aca, mazaakdirpeyapi.

WI XAKPE on kapi, qa wi iyohina akezaptan (15) aokpani xni, ptayena partapi, wicacaje wanjina ekta hiyukiayapi kta cinpi kinhan, icupi kin iyohina kaxpapi wangi (10c) on kajujuhi kta.

WI XAKPE on kapi, qa wi iyohina wanjina icupi kta cinpi kin, kaxpapi wangi sanm okise (15c) on kajujuhi kta.

Icupi xni itokab kajujuhi kta.

Wowapi askabyapi mazaxana wangi qaix nonpa owapi kin, mazaska eekiya, on ANPAO KIN opeton okihihi kta.

Opetonpi kta wowapi hiyukiayapi qaix ed

taku oyakapi kta cinpi qa hiyukiayapi ca,

wowapi ojuha akand deced owapi kta:—Rev. W.

J. Cleveland, Madison, S. D.

Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN icikoyagunyanpi qa wicoran waxte eon iyounpaxtakapi kta wookihi yuha. Okodaki-
ciye-wakan opapi t'ka abebeya tipi kin, hena iyotan
taokiye waxte heca kta. Bixop wani kin eciyatan-
han, taku ecamon onxpaxpa oyakapi qa taku
bdutanin kta wacin kin hena owasin, qa Tipiwa-
kan iyaza omawani woyakapi kin hena, qa nakun
Okodakiye-wakan kin wotanin tawa toktokeca
ed kagapi kta. Oyate unkitawapi kin owasin
ANPAO KIN icupi qa sanm wicaxa tokeca wicacapi
nin ecanmi. W. H. HARE, Yewicaxipi Bixop.

Wotanin-waxte Ayapi On Wocakiye.

Anpetu iyohi wicakaya he cin ehan heyapi kta:
Wanikiya waxte isto wacantkiya nitawa kdu-
gad, canicipawega akan okkeyahan yann tka qon,
maka akan wicaxa unpi kin owasin Niye ekta
etonwanpi qa niwacayapi nunwe, Amen.

Winyan Omniciele eekde onsepiciciyapi kte cin
he dee:

Okolakiele Wakan Woyaka Tawa Aop- telya Kagapi.

WICOWOYAKE XV.

OKOLAKICIE YUKINUKANPI ETANHAN
WAYECETUPI KIN HEHANYAN. ZUYAPI
—XINA SAPA EAKU YUXNAPI—TAKU TO-
KAR KAGAPI NA TAKU IYEWAPI—FEUDAL
WICORAN KUL YE.

Omaka. A. D.

1096. Tokeya zuya yapi.

1118. Knight Templar akicita owe
kagapi.

1146. Inonpa zuya yapi.

1170. Thomas-a-Becket te.

1189. Iyamni zuya yapi.

1209. Albigense ihangwicayapi kta
kuwapi.

1217. Itopa zuya yapi.

1223. Franciscan owe kin kagapi.

1228. Izaptan zuya yapi.

1248. Ixakpe zuya yapi.

1270. Izakowin zuya yapi.

1294. Roger Bacon eciyapi tonpi.

1348. Mazakan tanka tokeya unpi.

1333. Wicliff Wowapi Wakan ieska
kaga.

1452. Agliheya wowapi kagapi tokar
kagapi.

1483. Luther eciyapi tonpi.

1492. Milabanska makoce iyeyapi.

icowoyake oxpaye ehake unkoyaka-
pi kin he, he wanyetu wangi se unkiya-
cinpi. Oxpaye nakaha cajeunyatapi kte
cin he wetu se unkiyacinpi kta. Eya
anpetu maxte na owaxteca rea iyececa
xni, tka anpetu hanke owaxteca, na
hanke oxiceca, wasu na waspanla, anpe-
tu kitanna hanska, hanhepi p ecela aya
heca, na tokxa bloketu kta ce yutanin
heca unkipi. Maka akan woyakapi kin
oxpaye ota, tka omaka opawinge tom
iwanunyakapi kte cin el taku tanka rea.
Lakax icunhan wayutokecapi, yuagla-
pxinyanpi, wowiyukan teca wanna heca
ota.

Itokab oxpaye el taku iyotan tanin
unpazopi qon lehan iyecel econqunpi
kta. Na le oxpaye kin el taku ota ca-
jeyate pica exa, taku zaptan lila tanin
nain. Tokaheya, ozuye kin. Inonpa,
Xua Sapa Okolakiele kin wowicala
yuxice kin. Iyamni, Feudal wicoran
wanna kuliyaye. Itopa, taku tokar
kagapi na taku tokeya iyeyapi. Izapan,
wicoran na wowiyukan on wayuecetup-
i qon.

OZUYE CIN.—Wiyohianpata Sara-
cen zuya omariapi na ohiyapi qon, oma-
ka opawinge iwicemna otokaheyawapa
Jerusalem el hipi. Wapaha tawapi kin
oyanke wakan el eglepi. Christian na-
icijunpi kta ca Sylvester, Rome el A. D.
998 he ehan Bishop un kin, he tokeya ho
wankalicu. "Christ taakicita kin na-
jin po, na Zion en wicakiza po" eye na
wicoie kin lena wiyorpeyata otanin rea.
Otokaheya tuweni waayupte xni kex,
Christian cante iyohila wocanze na wo-
iyokixica ojula. Ohanketa omaka opa-
winge wikcemna ihankewapai, hehan
Peter, Tanxna un kin, iye ca wahokon-

wicakiya, na Jesus wicalapi xni kin
wanna Palastine el sutaya najinpi, na
tuwewe Christian hecapi on oyanke wa-
kan el hipi, ota xixicaya wicakuwapi
qon azuwicayapi kta ca iyowicapaxtake.
Wiyorpeyata wicaxa Peter wahokonwi-
cakiya naron najinpi icunhan, iyepei can-
te okata hingle na lila ile. Icimanipi
tokel kakixwicayapi, na wiyohianpata
wowijica ota yuke na hena gluhapi kta
iyececa cajeyata, nahan tuwe otonwe
kin (Jerusalem) etanhan ramwicaye na
yuskapi kinhan lehan na tokata okanma
wan nagipi on iglalnapi kta iwahowica-
ye.

Ignuhayela (A. D. 1095) wicota oxki-
xkeya igluwitayapi. Wicaxa itanean
na wicaxa ikceka, timata hipisa na wa-
manonpisa, na wicota takupika tanin
xni mmaiciyapi wiyorpeyatnhan, na
wiyohianpata ozuya tokeya yapi. Wi-
caxa gnaxkinyan se 300,000 benakecapi.
Wicaxa iyohila maku el naix hiyeteakan
icipawega xa okage yuhapi. (Heca ko-
yakapi kin on ozuye kin lena *Crusade*
eyapi na tuwa opa qon *Crusader* cajeya-
tapi.) Wicota rea kin le iyayapi qon
takuni itokab najinpica xni seca, tka
iecala wicotapi exa okiwanjipila xni, na
owolutaon owe heca ca tanin. Europe
opta yapi, qon, minitan wana waihangye
tanka heca iyaye. Wootitika, xicaya
oraryanpi na woope kicakeya eon iyo-
pta iyayapi, na iyepei etanhan wicota rea
ta erpewicayapi. Qeyax iye tohinui
otonwe wakan ihunnipi kte xni. Sara-
cen takpe wicalhipi qon conala nipi, na
Constantinople etanhan yapi kte con
Saracen kin hena wata tawapi ihangwi-
cakiyapi. Lila wicota tka hetanhan
20,000 okaptapi na tiyata kipi. Etanhan
wanjini kaexa Jerusalem wanyake xni
Nahanrein otowwe kin Jesus wicalapi
xni kin el unpi na gluhapi.

Lecel waakipapi kin on lila wacini-
woxakapi na sam kuwapi kta econka
pinpi ecinpica, tka wi akenonpa xni
ecel ake wicota ekta yapi kta icicuwap.
Owe inonpa kin le knight na baron ewi-
cakiyapi yusayapi na akicita karya un-
pi tokeya qon heca xni. Europe el aki-
cita tanka oyasin opapi. Wicaxa ko-
ktoyawinge opawinge xakpe henakeca-
pi tka wowaxi ko yuhapi na topakiya
icicagapi.

Itokab akipapi iyececap, canku ogna
wicota tapi, na otowwe opta yapi kin el
ota owanji najinpi. Toktokeca Pales-
tine ihunipi xni ecel wokicize econp o-
tapi.

Ohanketa Crusader kin, Turk kin
hena itkowicakipapi, Phrigia makoblaye
el, na hel ohiyewicaye. Tka locinpi,
ipuzapi na wiyokate cin on lila icakija-
pi. Xunkawakan tawapi kin oyasin ta-
pi. Anpetu wangi icunhan wicaxa opa-
winge zaptan ipuza tapi keyapi. Oyate
toktokeca etanhanpi na wanna liglila aki-
nicapi. Lila icakijapi exa tokatakiya
yapi na Antioch takpe inajinpi. Lei
wotapi na lila wipiciyapi kin on ake
icakijapi, taku yuhapi xni qon waakipa-
pi iyecel.

Ohanketa Antioch ohiyapi, tka ma-
koxica wan iyawicsrpaye na on wicota
tapi. Sam iyopta yapi kte con, kokto
opawinge xakpe qon etanhan kokto wi-
kemna zaptanla okaptapi. Jerusalem
atanin qon tokel iyuxkinpi oyagpica
xni. Nape yugatapi, canpexka makagle
najinpi ho wankan yuzapi na "Jerusa-
lem, Jerusalem, Wakantanka hezetu-
lake" eyapi.

Otonwe kin el yapi kta ca itokab te-
han kuwapi, tka ohanketa ohiyapi na
canku oyasin el Moslem we kin kaluza.
Godfrey eciyapi, Bouillon etanhan eton-
we itancankiyapi, na wanna ake Christ-
ian tawayapi. Awanyagwicaxipi otapi
xni lakax, Saracen wicakuwa kin itokab
najinpi kta okihihi xni. Toktokeca ekta
hipi. Ataya xaglogan zuya hipi, wani-
yetu opawinge nom kayela icunhan, A.
D. 1095 etanhan, A. D. 1270 hehanyan.
Iyokogna owanji unpi tka ake ignuhaye-
la xkanpi. Tka otokaheya tokel wico-
tapi kin ohakab hececa xni. A. D. 1270
Louis IX France etanhan zuya awicaye
na atakunipi xni tka qon hetanhan zuya

yapi kta cinpi xni, hecel Saracen kin
hena Palestine ataya tawayapi. Wozu-
ye kin hena on wicaxa woyawa tanka
nom tapi iyukcanpi na mazaska woyuha
ko tokel ayusotapi qon yawapica xni.
Heon makoce wanjigji etanhan oyate
ataya yusotapi kinica na okaptapi kin
hena lila warpanicapi

Moslem wowaxake kin yuhukul iyeya
kuwapi kin ozuya kin hena ataya okihi
xni, na heon oyate ota awignunipi qon
he wonihinciye, tka etanhan taku icage
cin heon oyate iyuha anpetu chake hin he-
hanyan yawaxtepi. Woslolye xni qon
yutokan iyeya; na itokab oyate kin el
taku owanjila najin yuxkanxkan; hetan-
han maka kin piya kicipamnipi; hukuya
unpi qon piya najinwicakiya; na hetan
han wicaxa wawiyunr na wiyukcanpi;
hecel ohanketa taku yuecetupi.

Palestine el oyanke wakan kin hena
gluhapi kta xkanpi na okihihi xni qeyax,
taku kin le econpi kin on chanketa wo-
wicake takuxni wakanlapi akarpapi
qon, naix gnunipi, piya iyeyapi ca keca-
nunkinpi kta. Wozuye kin le on nawan-
kal iyeyapi xni unkanx, maka kin hece-
tuwanjica ixtinma rpayin kta, na isanpa
wowicakexni wayuxice cin he on agigi-
pi na ohanketa takuyepica xni iyececa
kta kta.

Hetanhan tokeliwaxtepi kin wancagna
tanin xni; na ehake xuyapi qon, ohakab
anpetu ota hehan ablezapi.

Christian Oranpi.

WOONSPE XVIII.

WOONSPE WICOIE—WOYUONIHAN.

Oekde. "Wakanheja kin, nihunkake-
pi kin taku owasin anawicakigoptan po,
he Itancan kin iyokipi." Kolosse. 3:20.

W. Woahope izaptan kin eya wo.

A. Niyate qa nihun wicaduonihan
wo; heced Wakantanka nitawa Itancan
kin, makoce nicu kin ed, nitaanpetu kin
hanskin kta.

W. Woahope kin de iyowajapi kin
hena tuwepi he?

A. Wakanheja.

W. Wicaduonihan kta iyececa kin
hena tuwapi he?

A. Ate qa ina.

W. Toked hena wicaduonihan kta
oyahihi he?

A. Hena anawicawakigoptan kta qa
tewicawarida qa owicawakiyin kta iye-
ceca.

W. Wowapi Wakan kin ed woahope
kin de toked cajeyatapi he?

A. "Woahope on taku wahoyapi."

W. Taku wahoyapi kin he tukte e
he?

A. Wiconi hanska.

W. He tuwe e heced wahowicaya he?

A. Wakantanka Iye heced wahowi-
caya.

W. Niyate qa nihun wicaduonihan
kinhan he tuwe e iyokipi he?

A. Itancan kin.



Woiwahoye eyapi kin he on toked ka-
pi kin sdodyaya he? Mazaxkanxkan
oape ciscina zaptan hehanyan owanjina
nanke cinhan, miniruha owapi wangi
wicite owapi waxtexte ojuna cicu kta
eciya ehanhanx, he woiwahoye heca
kta he? Wakantanka taku wangi wa-

honiyan—he taku he? Niyate qa nihun
anawicayakigoptan xni ehananx, taku
kin he nicupi kta iyeniceca he? Wa-
kantanka taku wahowicaya kinhan ohin-
ni eced ecawicakicon he? Ho, Wakan-
tanka taku unkekiyapi kinhan hena
owasin wowicake rea ee sdodunyanpi
kta iyececa. Hokxina nina ciqana wan
tka atkuku yuonihan kin on nikiyapi
qon he, ito, on ociciyakin kta. Maya
wankantuya wan icakda xkata un, un-
kan unma eciyatanhan mazacanku
ocanku kin ikiyena wanka. Atkuku
kin hetanhan ikvena ceartonpi wan
awanyag xipi, unkan cinca okokipeya
nain wankdaka exa ekta yin kta okihi
xni; icin, ceartonpi awanyag un qon he
ayuxtan qa tokan iyaye cinhan okinni
wicaxa ota ed wicaktepi kta naceca.
Heced atkuku kin panyanhan hoyekiya
qa "Cinx, makata erpeiciya kud wanka
wo" eciya. Unkan hokxina ciscina qon,
"He toka e kud wanka mayaxi he?"
eya ayupta ecani he? Hiya, atkuku
kin iye hecon xi dakax heceknana kud
makata wanka erpeiciya, unkan icand
iknuhana mazacanku canpakmi icikoya-
gyapi heca wan orankoya ed ahiyaya exa
ni kdicu; tka atkuku toked econxi qon
he wancakna anakigoptan xni unkanx
ed ta tka.

Nakun hokxina wangi, kanipe xni han-
ska, exa He ohinni Atkuku qa Hunku
wicakduonihan tka qon. Hokxina kin
He Wanikiya waxte unkitawapi kin,
Jesus, Hee. Iye toked un qon nix eya
iyeced nikduha kta e yakuwa kta Wa-
kantanka cin. Hecanon kinhan Itancan
woyawaxte tawa kin anihin kta, unkan
wawicacupi waxte rea, Wakantanka Iye
cinca kin owasin wicacu kin, wiconi
Marpiya Makoce kin ekta, wiconi owi-
hanke wanica kin he kapi, he niye na
kun nitawa kta.

WOONSPE XIX.

WOONSPE WICOIE—WOWARTEDAXNI.

Oekde. "Tuwe hunkawanjitku xice-
kidake cin he tidwicakte kin heca."
—I John, 3:15.

W. Woahope ixakpe kin eya wo.

A. Tidwicaktepi econon kte xni.

W. Wakantanka woahope tawa kin
unkicakapi hecinhan he sdodyin kta cin
kinhan tukted etonwan he?

A. Uncikantepe kin mahed.

W. Canteoyuze kin tukte wangi tid-
wicaktepi iyececa he?

A. Wowartedaxni.

W. He toka e wowartedaxni canteo-
yuze kin tidwicaktepi iyececa he?

A. Tuwe wartendapixni kinhan,
okinni he kte uncinpi kta naceca heon
etanhan.

W. Canteoyuze tukte wangi unki-
cantepe kin ed eunkiciknakapi kta e
Wakantanka iceunkiyapi kta iyececa he?

A. Wacantkiyapi.

W. Wakanheja tokeca cantewicaya-
kiye cinhan kiunniwicayakiyin
kta yacin kta he?

A. Hiya.

W. Toked ecawicayecon kta ya
kuwa kta he?

A. Cantewartewicawayin kta.

W. Tidwicaktepi iyaonpepica-
xniyan taku unktepi kta unkoki-
hipi he?

A. Ho, woyute unyanpi kta e
on wamakaxkan unktepi kta iyo-
winunkiyapi.

W. Exa waonxiyada xni, qa
otuyacin yazanwicayayin kta iyo-
niciapi hecinhan toketu he?

A. Hecamon kinhan woahope
kin de wakicaksa heca kta.

Wayawa de cinhan, qa hokxina
wan can adetka wapepeka ojuna
yuha canku okna ayakipa unkan
he on ite qaix nape ed anipa kin-
han, he canteniciya qaix canteni-
waxte kta cin kecanyakin kta he?

Hokxina kin he taku canteoyuze

okna xkan ecanyakin kta he?

Wicaxa wan, nape okna mina
yuha, qa canzeka se iteoyuze
xica, wicaxa tokeca ektakiya
inyang yawandake cinhan, he cante kin
ekta wowartedaxni yukan tanyan sdo-
dyayin kte xni he? Wakantanka wap-



peka qa mina uncantepa mahed yuke cin hena wanyaka okihi, unapepi kin okna taninyan he xni itokab. Wakanheja tokeca wicadujipin kta, qa awi cayapin kta, qa cantexidwicayayin kta iyonicipi, qa xunka qaix ikmuxunka yazanwicayayin kta iyonicipi ehantanhanx, nicante mahed wapepeka seececa wowntedaxni niyukan.

Wicaxayatapi xica wan, Nero eeiypapi qon qa wicaxa tanka icaga qonhand wicaxa qa winyan ko wicakte kta e on mina ota wiyeya kiknake ciqon, he hoxkina qonhand waimagagaicinyin kta e on honagina wicakte kta iyokipi tka qon. Unkicantepi kin mahed wowntedaxni ciscina toka hinnape cin he hed yankin kte xni e ironunkicipapi kta iyececa, okinni tanka icaga unkan wapepeka qa mina cante ojunaunkiyapi ktanaceca heon. Tuwe tokeca wanyaka, qaix wanyakapi xni exa, Wakantanka iye he ekta etonwin kta unkan ti-dwicaktepi iyaunqonpapi kta. Nicante kin wocante-kiye on ojunaniyin kta e Wakantanka icekiya wa. Nitauokxan unpi kin owasin cantewaxtwicayayin kta kuwa wo. Hecedecanon kinhan woahope ixakpe kin he tanyan ahoyapin kta.

WOONSPE XX.

WOONSPE WICOIE—WAKAXO-
TEXNI.

Oekde. "Wakantanka, cante ska micaga ye." Psalm 51;10.

W. Woahope ixakowin kin eya wo.

A. Wawicirarapi ecanon kte xni.

W. Oekde kin ed wicoie kin tukte wanji on wakaxo-
texni kapi he?

A. Ska.

W. Woahope lin de taku onspeniciya he?

A. Micante kin woawacin xica on axape xni mikduha kta.

W. Toked he wakaxo-
texni nikduha kta oyakihi he?

A. Wicoie xikxica wa-anagoptanyan nawaron xni, qa wakanheja xikxica obounw iye xni kin on.

W. Nakun taku ecanon kta iyececa he?

A. Mayuska kta e Wakantanka ice-wakiyin kta iyececa.

W. Wakantanka cante skaskapi kin on toked eya he?

A. Hena wicayawaxtepi ce, eya.

W. Wowiyuxkin tukte wanji tawayapi kta he?

A. Wakantanka wanyakapi kta.

Mnarcarca ska heca tohinni wojupi wan ed icaga wandaka he? He toked wa iyeced ska rea, qa waxtemna qon yeksuya he?

Nicante mahed wojupi ciscina wanji yukan, unkan wanarcarca toktokeca hed icage cin ekna Wakantanka warca wanji ska qa owanyagwaxte, mnarcarca iyaced wakaxotexni qa waxtemna, icarki-
ya. Toka nitonpi ehantanhan hed un, unkan hokxiyoqopa yaun qon ehand wa kin isanpa ska, qa nahan-

rea dehanyan ska exa he ehand toked ninar ska qon dehand iyeced wakaxo-
texni xni. Wanarcarca kin de caje kin ociciyak kin kta yacin he? Woiaonpe-
picaxni heced eciyapi. Warca wan he-
ced owanyagwaxte kin he nina tanyan
awanyakdakin kte xni he? He toked
yakduxiein kta iyececa kin he ito, iwa-
ktayaked ociciyak kin kta. Tohanhanxna
woyakapi xica, qaix wicoie xikxica exa,
nihun waxte hena sam oyukidakin kta
tawatedyayin kte xni tka kin heca, waana
goptanyan naron nanke cinhan, iyena
marpiya xapa wan warca ska kin de
iwankab ahi wanka, qa tohanhanxna ta-
ku xica ehe cinhan qaix woawacin xica
iyowinniciye cinhan, iyena woaxape
wanji warca ska owanyagwaxte kin de
ed atanin. Warca waxtemna kin de
tanyan awanyakdakin kta yakuwa xni
kinhan, sanpa qa sanpa axabyapi ayin

kinhan ixaiyonixnija. Exa anpetu
wanji qaix nonpa unkan wana axapa
aya. Nina amanipi kin on naxabyapi,
qa maka bobdu qaix taku toktokeca ota
on yuxicapi. Nicante kin he wa kin de
iyececa. He ska niciyuha kta e Wakan-
tanka iceyakiyin kta iyececa. Ito, Wo-
wapi Wakan kin etanhan wocekiye
ciscina wan ociciyak kin kta unkan he
eyakiyin kta. "Niye mayadujaja kin-
han, wa kin isanpa maska kta."

Standing Rock—St. Thomas' Station.

ANPAO KIN: Mitakola, ito iapi conala
oyagcixi kte lo. Eya, oyanke kin le un-
conalapi tka tokel okihika Okolakiciye
Wakan kin el unxkanpi, na he on taku
oyasin unnicapi tka tokxa Wakantanka
onxiunlapi kinhan taku uncinpi kin
hena okihiunkiyapi kta ecin unxkanpe
lo. Ho, inx he mitakola tipi-wakan wan-

waeyayapike cin, hena taku iyowaja
iyecel oiye unkitonpi sa; icin, iyowinun-
kiyapi lakax hoon. Na Jesus el wowaxi
econpi Okolakiciye tona Lakota egna
waayapi kin he woopo, wokape, woon-
spe, wowicala, hena etanhan u. Ehanna
Jesus waonspewicakiya etanhan towa-
xake wicalapi, na tawowaxake icikoyag
yuha hiyupi iglawapi keyapi. Episco-
pal Okolakiciye tuwa ole kta hecin hecel
wookiye yanke tuwa waawanyaka iyece-
ca yawapi he tuwe waawanyaka kagapi
kin he e lena etanhan ecel waawanglake
ewicakiyapi kin hena epi. Hunkayapi
kin wiciwankab wicayawapi kin he ica-
ge, na Okolakiciye tukte etanhan igla-
wapi hecin hetanhan towaxakepi iciko-
yag iglawapi keyapi, wowaxake lena
wookihi woopo ogna econpi glawapi
keyapi, Wowapi Wakan kin hena etan-
han u. Habakuk II;1, 2, 20 he el lecel

eya, "Owanyake mitawa kin
ogra nawajin kta, na con-
kaxke kin akan emici-
gnakin kta, na taku emai
kyin kta hecinhan ekta
etonwan mankin kta na
woiopeye mitawa on tokel
abluptin kta hecinhan.
Unkan Jehowa amayuptin
na heya; Wowanyake kin
he owa wo, na canblaska
akanl taninyan kaga wo,
hecel tuwe inyanka exa ya-
wa kta," eya. Roma 10;14,
15, 17, el wicoiye yanke
cin he naunronpi nin ecan-
mi, nanakun yaotaniupi
eciyatan napeciyuzapi, ni-
takuyeowancaya.

JEFFERSON CHIPPS.

St. Thomas Chapel—Rosebud.

Dear ANPAO KIN: St.
Thomas Chapel Koxka
Omniciye unqonpi kin tokel
okihila tanyan unxkanpe-
la ye lo. Tka, icin, Wakan-
tanka he wowaxi ecaunki-
conipi ca hecel tokel okihi
lila unxkanpe lo. Ho he-
hanl lehanl koxkalaka wan
wacinyepica heca wan wa-
nkiyazanpi. Koxka kin le
tokel okihi waxte rea; tase
he tancan ekta wake xni
tka ee tawacin kin wacinye
pica ca heca, yunkan hehta
1895 he omaka kin el wa-
yazan, na ake le omaka kin
ehan hihunni. Ho, hecel
tonakiya koxka yaunpi qon
hena wocekiye ecanonpi
can, wocekiye eyeciypapi nin
ecanmi.

JOSEPH MATO CATKA.

Sicangu Oyanke Makizita
Ciqala.

ANPAO KIN: Le yaotani-
yo, kola. Hekta March 6,
1896, he anpetu ognayan
wikoxka wanxe wan te lo.
Miss Nellie Ghost Face
Bear hee ye lo. Mato Ite
Wanagi he cunwintku.
Jesus wacinyan heca; wi-
koxka xkehanhan heca

xni, ohinni warwayela opiciya. Eya,
itehanyan waun tka mico hipi ca ekta
wai. St. Philip's Station heciya tancan
kin gluha yankapi ca ekta wai; wicarapi
woecon wakan kin econ maxipi ca ekta
wai. March 7th he anpetu kin el ekta
wicaxa winyan ko wicota ai, na oiyoki-
piya reungloipi. Ho, eya, wikoxkalaka
wan wooziiciye ekta iyaye cin he atku-
ku na hunku na tibloku hena oye ota-
kipapi kta hecapi. Ho, mitakuyapi,
tona le wanlakapi kin wocekiye ewica-
kiciyapi ye.

J. T. HENRY, (RLONAJIN.)

Bishop Hare wayazanka on wi xakpe
otonweheta asnikiya unkan March 1 he-
han ku kta tka nahanrcin tanyan un xni
dakax pejuta wicaxa wikiciyukanpi un-
kan sanpa wi wanji wowaxi takunir econ
xni na icunhan miniwanca opta omani
waxte keyapi. Heced March 7th he
ehand Mediteranian sea ekta iyaya.
April 7th ehand New York ed kdi kta
unkan hetanhan atayena South Dakota
ed ku kta keya. April 12th, Anpetu
wakan, Sioux Falls (Rara Otonwe) ekta
un kta.



kta, unkan unhanketa xnixya hinrpayin
kta.

Hancokaya wa kin he anpa ed wanya-
kapi kin toked owanyagwaxte kin he
sdodyaya. Nina ska qa wakaxotexni
rea on etanhan anpetu wi kin aiyojajan



ji umeinpi na womnaye econqonpi ca,
mitakolapi, onxiunkila po, na onyaki-
yapi kta uncinpe lo, na he on ceunnici-
yape lo. Hecel tona ANPAO KIN iyacupi
kinhan wicoran kin he el etonwanpi ye,
na wowaonxila nitawapi kin nakitakapi
xni po, tka onxiunkila po. Taku kin le
omniciye tanka kin hehanyan wowakta
kin heca kte lo. Ho, wana henala epin
kte lo, ANPAO KIN tona iyacupi kin he-
na iyuxkinyan napeciyuzape lo.

JOSHUA XUNKAKUCIYELA.

Medicine Root District Etanhan.

ANPAO KIN. Dear Friend—Woakipa
el wicahi on cante xicapi kin wanji un-
kakipapi. Mr. C. M. Chipps cinca wan
15th of May, 1895, hehan tonpi, tka ake
February 4, 1896, he el ta. Iho, hecel
wocantexice airpeunyapi na woasnikiye
ekta iyaya, tka wicoiye wanji el weci-
ksuya, Markos X;14.

Na nakun wanji e epin kta wacin,

THE DAYBREAK.

THE DAYBREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians in South Dakota.

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LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop.

VISION OF DISARMAMENT.

The Century From Afar Off Beholds the Millennium.

The Century Magazine, in a forthcoming editorial article entitled "The Anachronism of War," will say of the present situation that reliance must be had upon the two great lawmaking and law loving peoples of the world to pluck the flower safely out of this nettle danger. It says:

"The immediate duty before the conservative forces of England and America is to organize for the establishment of a high class continuous board of international arbitration. In this matter the lead may well be taken by the representatives of that religion which is 'first pure, then peaceable.' With the aid of the great educational institutions and of the vast commercial interests of the two lands, and in the present revived attention to the subject, it ought to be an easy matter to get parliament's consent to the opinion already formally expressed by the congress of the United States in favor of the principle of arbitration. What is needed is a permanent system, in place of the piecemeal and haphazard examples to which we are accustomed, admirable as their results have already proved. Once established between England and America, such a system would gradually spread among the nations of Europe, and more rapidly because of the general conviction that another continental war should show a climax of horrors. Sooner or later arbitration would be followed by disarmament, which is the logical sequence of no other premise, and yet will be the turning point of the continent toward true democracy and progress.

"However near or far the ultimate acceptance of the idea, it would, as between us and our English cousins, take the sting out of the viper of war, to which, like the husbandman in the fable, nations too carelessly give warmth and nourishment on the hearthstone. In the knowledge that disputes would be automatically settled by an impartial tribunal it would no longer be possible to play a boisterous tune upon a people by pulling out the stop of 'patriotism.' And it is not too much to hope that in the spread of this idea the whole earth would at least realize the great laureate's noble vision of, 'The parliament of man the federation of the world.' Herein lies a great opportunity for the English speaking race. It is a mission to kindle the imagination and the heart."

A Little Bit Hasty.

"Doctor," said a distressed wife to the family physician, as he was coming down stairs from his patient's room, "can you give me no hope of my husband? Can nothing be done?"

"Madam," said the delighted doctor, rubbing his hands, "allow me to congratulate you. Our patient has taken a turn for the better, and now we may hope to have him about again in a few weeks."

"Oh, doctor!" exclaimed the horrified lady, throwing up her hands. "You told me he could not possibly get better, and I have sold all his clothes!"—Pearson's Weekly.

UNCLE SAM'S BONDS.

HOW THE VALUABLE PIECES OF PAPER ARE MADE.

The New Issue Will Be a Duplicate of the Issue of Last Year—A Real Artist as Designer—Various Steps in the Processes of Turning Them Out.

The way in which United States bonds are designed, engraved and made ready to be turned over to the investor in return for his gold coin or its equivalent is one of the most interesting parts of the workings of the treasury department branch of the national government. The coming bond issue will not be what is technically known as a new issue, but will be a duplication of the issue of February, 1895.

The designer of the plates is a well known New York artist who enjoys high reputation as a magazine and book illustrator. This is Mr. Will H. Low, and for the past year he has been the star man of the corps of artists attached to the treasury department. In addition to the work of drafting the design for the bonds he has designed several schemes for currency.

After the announcement of a bond issue the secretary calls in the chief of the department of engraving and printing and tells him the denominations to be issued. These may be in coupon bonds of \$50, \$100, \$500 and \$1,000. The same denominations may be issued in registered bonds, with the addition of others of a higher face value. The additional ones are for \$5,000, \$10,000, \$20,000 and \$50,000. The issues of the two latter denominations have been very small.

After the chief has received his instructions he turns the matter over to the artist, who at once designs the plate. It is an erroneous impression that for every issue a new series of plates is engraved. The artist may use any one of a number of vignette likenesses of historic Americans, and he mortises it into the drawing.

When completed, it is submitted to the chief for his approval and then to the secretary of the treasury. If the design is all right, it is turned over to the engravers.

This usually requires from a month to six weeks. The engraving is done on a thin sheet of soft steel of a thickness of an eighth of an inch. By a secret process the metal is hardened when finished, and a proof is taken, which is submitted to the chief of the bureau. This proof then must be approved.

The plate then goes to the printer and the work of turning off the bonds begins. The bonds are printed on the same kind of paper as that used for currency, and each impression is carefully watched. If any imperfection renders a copy worthless, it is destroyed by the officials, after being returned from the press-rooms. But for each sheet of bond paper taken out there must be returned a similar number of copies, either perfect or otherwise. After the work of printing is done the securities are counted and checked off and are then made ready for delivery to the purchaser. When their final destination is determined upon, an employee of the department, accompanied by an escort, takes charge of the bonds and delivers them to the purchasers. In the last issue Mr. Logan Carlisle, son of the secretary, had charge of the deliverance of the securities.

The difference between the two classes of bonds—coupon and registered—is great. The former are like currency, payable to the bearer, and no record of their transfer is ever made. The interest coupons may be collected by any one who presents them at a national bank or subtreasury.

The registered bonds are safer in case of a burglary, as they are absolutely nonnegotiable except by the signature of the holder as evidenced by the books of the treasury department at Washington. When registered bonds are sold, the name of the purchaser is placed in a book kept for the purpose. There are no interest coupons attached, but each quarter a check is mailed from Washington for the accumulated interest, which is payable at any subtreasury.

Should the holder desire to sell his registered bonds, the transfer must take

place before some official of the treasury department or an officer of a national bank. The fact of the sale is then forwarded to Washington and the necessary alterations made in the registered bond book.

Although the face design of a government bond is less intricate and puzzling than the designs used on currency, efforts to counterfeit them have been rare. The noted forger, Brockway, was the author of the last bogus government bond issue that was detected. It was a duplication of a coupon bond of the issue of 1861, the first of the war loans, which matured in 1881. The denomination was \$1,000. The work was poorly executed, and its worthlessness was soon detected. It was for this that Brockway served his longest term in the penitentiary.—New York World.

AN ANGEL IN DISGUISE.

A Burglar Conferred a Favor by Opening a Safe.

The proprietor of a large store on High street went to his place of business at an unusually early hour the other morning. In fact, the sun had not yet risen when he turned the key in the door. On entering he was surprised to find a man trying to open the door of his safe.

He stood and watched him for some time, apparently deeply interested in the proceedings, when finally the burglar swung open the door of the safe with a delighted chuckle, but happening to turn he saw that he was discovered and became very much alarmed. He jumped up and was about to make his escape through a back window when the merchant called to him:

"Don't be in a hurry, my friend. Come back and sit down awhile and smoke a cigar while I straighten things up a bit, and then come home to breakfast with me. You have done me a great favor."

"Why, how's that?" asked the burglar in great surprise.

"Well, you see, I had the combination of the safe on a bit of paper, and last night I accidentally locked it in the safe and forgot how to work it. I spent most of the night trying to get the thing open and came in early this morning to have another try at it."—West Medford (Mass.) Windmill.

A Terrible Scene.

Strohschneider, the famous aeronaut, astonished the natives of Stockerau, near Vienna, by carrying a young bar-rister on his back along a tight rope 80 meters in length fixed to the church steeple. A few days later flaming posters appeared on the walls announcing that Strohschneider would effect a balloon ascent in the company of Herr Pramper, the popular landlord of the White Rose.

Notwithstanding the fact that the police had forbidden the landlord, who has a large family, from taking part in the performance, mine host entered the inclosure at the appointed time, to the no small delight of the assembled multitude. At a given signal the balloon rose in the air, Strohschneider and the landlord sitting on the trapeze beneath. Some of the spectators declare that the latter turned as pale as a sheet during his upward flight, though he did not fail to wave his hat to the crowd. After reaching a dizzy height the two balloonists were observed to quarrel and actually come to blows.

All at once the landlord plunged headlong into space. A shout of horror arose from the spectators, who ran to the spot where they expected to find Pramper lying with broken limbs. What was their astonishment at discovering, not a corpse, but a lay figure dressed in one of the landlord's suits. The mannikin was conveyed to Stockerau in triumph.—Herriedener Laubfrosch.

Falling From the Sun to the Earth.

The philosophers have figured out some queer problems since the time of Horatio, but none of them is more curious than that relating to the amount of time it would take for an object to fall from the sun or moon to our earth. It has been decided, after an immense amount of figuring, that if a boulder weighing a ton should fall from the sun it would take it 99 years, 9 months, 7 days and 2 hours to reach the earth. The same boulder could make the trip from the moon to the earth in 4 1/2 days.

CURFEW TIDE.

The thrushes sing in every tree;
The shadows long and longer grow;
Broad sunbeams lie athwart the lea;
The oxen low;
Round roof and tower the swallows slide;
And slowly, slowly sinks the sun,
At curfew tide,
When day is done.

Sweet sleep, the nighttime's fairest child,
O'er all the world her pinions spreads;
Each flower beneath her influence mild
Fresh fragrance sheds;
The owls, on silent wings and wide,
Stal from the woodlands, one by one,
At curfew tide,
When day is done.

No more clanging the rookery rings
With voice of many a noisy bird:
The startled wood dove's clattering wings
No more are heard;
With sound like whispers faintly sighed,
Soft breezes through the treetops run,
At curfew tide,
When day is done.

So may it be when life is spent,
When ne'er another sun can rise,
Nor light one other joy present
To dying eyes;
Then softly may the spirit glide
To realms of rest, disturbed by none,
At curfew tide,
When day is done.

—S. Cornish Watkins in Chambers' Journal.

True Test of Knowledge.

"Watts, you know something about this Transvaal affair, don't you?"
"I thought I did until I tried to tell my wife something about it."—Indianapolis Journal.

These Saw the Cotton States Fair.

One million two hundred and eighty-six thousand eight hundred and sixty-three persons visited the Atlanta exposition.

LETTERS COST \$1 APIECE.

California Miners Lined Up For the Mail, and Places Were Worth \$300

A well known patent attorney in this city, who was in California in the early mining days, apropos of the publication in The Post of the cost of carrying mails on the Yukon, makes some interesting statements about similar service on the Pacific coast in 1849-50:

"We had to pay \$1 for every letter sent or received," he states, "besides the government postage. We were in the mines and had to send a messenger, with an order for the postmaster to deliver to him our mail at Sacramento, a distance of from 75 to 100 miles, according to the location of the camps. Parties made a business of carrying the mail and had regular routes around through the mining camps.

"At that time mail went by way of the isthmus, there being but one steamer every three weeks. As a result, at San Francisco and at Sacramento, the two main offices and supply points for the state, there would be a large crowd waiting every time a mail arrived. They finally adopted a rule among themselves requiring all to form in line and take their turn, and hundreds stood or laid in line day and night to keep their places, sometimes several days before they could be served, the line being formed days before the steamer arrived. Resident speculators would take position in the line, and when they had advanced near the door would sell their place to others from the mines, who were waiting, frequently getting from \$100 to \$300.

"Such a thing can hardly be believed by those who have never had any such experience, but in the fall of 1849 an ox team driver got \$10 per day and board, Sundays being counted the same as other days, while carpenters got from an ounce (\$16) to an ounce and a half per day, everything else costing in proportion, and hence the mail carriers for the mines could better afford to pay for the position in line than to wait on expense and lose the time, they sometimes being kept waiting for a week before they could get all their mail for the several camps.

"One of the curious sights was the sale of the New York papers. As soon as the steamer arrived a man or boy with a lot of papers would rush ashore, mount a box and just as fast as he could hand out the papers and make change dispose of them at \$1 each. Of course in time all this changed, but communication with the States was then so slow and the time required so great that to us, isolated as we were from home and friends and the whole outside world, it seemed almost an eternity."—Exchange.